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DIVINITY.

CHRIST THE GREATER GLORY OF THE TEMPLE :

*A Sermon :**

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HAGGAI ii, 6—9.

“ For thus saith the Lord of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts.”

A VERY learned and ingenious person, in closing his remarks upon this prophecy, has given it as his opinion, that “ the most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support.”† And so far I heartily agree with him as to the general. But in his application of the implied censure to the passage before us, which has commonly been understood to contain a direct prophecy of the Messiah’s coming, I cannot but think him absolutely wrong. For “ can there,” says he, “ be a weaker argument than that which sets out with doing violence to the original text, in order to form a prophecy : and then contradicts the express testimony of the best historian of those times, in order to show that it has been accomplished ?”—It will, I trust, be matter of some satisfaction to this audience, and not less so to the respectable author of the preceding paragraphs, who is himself a warm and zealous advocate in the cause of revelation, if I am able to show, that without any constrained interpretation of the original text, or injury to the credit of Josephus, the historian alluded to, the prophecy may, and must, be understood as directly pointing to the coming of Christ, and the future establishment of the evangelical dispensation.

The occasion upon which this prophecy was delivered was this : After a long interruption, which had been caused by the opposition made by the hostile neighbours of the Jews to the rebuilding of their temple, that people, in the second year of Darius Hys-

* This discourse was preached before the University of Oxford, on Sunday, Nov. 9th, 1788, and published immediately after, in the quarto form. It has long been out of print, and extremely scarce. As a sermon it is defective in application ; but as a valuable illustration of an important scripture prophecy, it is worthy of being rescued from oblivion.—EDIT. WESLEYAN M. MAG.

† Dr. Heberden, in Bishop Newcome’s Commentary on the Minor Prophets.

taspes, at the instigation of God himself by the prophet Haggai, and under the direction of Zerubbabel their governor, and Joshua the high priest, began once more to take in hand the prosecution of the work, Haggai i. It is not to be wondered at, if, in consequence of the low and distressed circumstances they were in at that time, they should have despaired of raising the building to the same state of splendour and magnificence, in which it had been originally built by Solomon; and that this consideration should have excited melancholy thoughts and reflections in the minds of those who remembered it in its former glory. To remove these gloomy thoughts, which hung upon their spirits, and had a tendency to slacken their vigour in carrying forward the business in hand, was undoubtedly the immediate design of God's providence in acquainting them with a circumstance that otherwise could not have been known to them; which was, that the temple they were then building, notwithstanding the present unpromising appearances, should in time arrive at a higher degree of glory than that, which they were now disposed to consider as so much its superior. This, at least, is what has been generally agreed on; and the sole matter of question seems to have been, what were the circumstances which constituted the glory spoken of, and in what manner the prophecy had its accomplishment; whether by the influx of wealth, and the addition of costly ornaments of silver and gold; or by the still more glorious presence of the Messiah himself, and the blessings consequent upon his appearance.

It must be acknowledged, that to which side soever of the question we incline, the difficulties to be encountered with, wear at first view a formidable aspect. If by "the glory" we should understand the magnificence of the structure, or the rich and precious furniture with which the temple was decorated, there is little reason to believe, that the second temple, built under the direction of Zerubbabel, ever did arrive at an equal, much less superior, degree of splendour to that of Solomon. Nay, the contrary is evident, namely, that the second temple fell vastly short of the first both in largeness and height, and most probably in the richness of its ornaments; if we at all credit the speech which Herod is said to have made to the Jews, preparatory to his taking of it down in order to rebuild it; in which he states it to have been the main object he had in view, to restore it once again to its primary dimensions and grandeur.* As to any additional wealth or splendour that might afterwards have accrued, when Herod had rebuilt the temple, and enlarged it, and expended immense sums on its decoration, all that, I conceive, must, on the present footing of the question, be set aside, as being wholly foreign to the account. For, if Herod actually

* Joseph. Ant., lib. xv, cap. 11.

pulled down the old temple from its foundations, and erected a new one in its room, as he is said to have done,* how glorious and splendid soever it were, it was no longer the temple which was built under Zerubbabel, and of which Haggai prophesied, but one as totally distinct from it, as that of Zerubbabel was from the temple of Solomon. The glory, then, which came not till Zerubbabel's temple was no more, could not in any wise be said to have distinguished that temple in preference to Solomon's, or indeed to any other. And it is this very consideration which has furnished the principal objection against the common interpretation, which supposes the glory to respect the Messiah's advent. For the Messiah undoubtedly came not while the temple of Zerubbabel was standing; and consequently his presence could not have contributed at all to its glory. And therefore, those who are positive that the Messiah's coming was certainly intended in the prophecy, have many of them been led to question the veracity of Josephus as a historian, upon whose single testimony the truth of Herod's having wholly taken down the old temple, and built one entirely new, is thought to rest. For, "if Josephus's relation be true," say they, "the prophecy of Haggai could not have had its accomplishment; and therefore Josephus must have been a false historian, or Haggai a false prophet." An alarming alternative indeed! For it were hard to conceive that a writer of such approved excellence as Josephus, would have invented and inserted in his history a falsehood, which must have been known to be such, and could so easily have been disproved by many of his contemporaries. And for what purpose?—To aggrandize the character of Herod, it seems, a prince whose memory, notwithstanding his benefactions, was held in no high estimation among the author's countrymen the Jews, nor even among the Romans themselves, with whom the author is supposed willing to ingratiate himself.† But not to dwell on the absurdity of such a motive, besides the arguments which have been already produced by a valuable member of this university in support of the history,‡ let it be remembered, that in the Gospel itself we find a concurrent proof of the fact which Josephus has related. For when the Jews told our Saviour, that their temple had been forty and six years in building, (John ii, 20,) they manifestly referred back to the exact period of time when Herod is said to have taken the building in hand.

* Joseph. Ant., lib. xxv, cap. 11.

† The following character which Josephus gives of Herod is not very flattering to the memory of his supposed hero:—"A man ferocious in his manners alike towards all, of ungovernable passion, devoid of all regard for justice."—Joseph. Antiq., lib. xvii, cap. 8.

‡ Remarks on Josephus's Account of Herod's rebuilding the temple at Jerusalem. By T. Burgess. 1788.

But if the historian's narrative be true, does it therefore necessarily follow that the prophecy is false? There will not, I think, be found any such inconsistency between them, if we fairly examine the original text, which states no such opposition, according to my judgment, between the first and second temple, as implies the necessity of a falsehood on the one side or the other. For in the Hebrew the words will be found to stand precisely thus,—“Great shall be the glory of this house, the latter more than the former.”* So that the words “latter,” and “former,” may as well be constructed with “the glory,” as with “this house.” Accordingly the Seventy have actually adopted this construction, and render “the latter day glory of this house shall be greater than the former;”† and the context seems evidently to justify the propriety of their translation. For in the introductory part of this prophecy, the word “first,” or “former,” is manifestly applied to “glory,” and not to “this house.” “Who is left among you that saw this house in her *first glory*? And how do you see it now? Is it not in your eyes in comparison of it as nothing?” Hag. ii, 3. It is manifest too, that in this passage the term, “this house,” is not confined in its application to the house which the Jews were then building, but is undeniably meant of Solomon's temple. Nor indeed is it generally necessary to render a house identically the same, according to the common acceptation of language, that it be built at one and the same time, and exactly of the same form and materials; it is sufficient, though it should have been rebuilt at different times successively, if to be erected still on the same site, and devoted to the self-same purpose. It is the house of God, the temple appropriated to divine worship at Jerusalem, which was intended by “this house,” whether built by Solomon, by the Jews under Zerubbabel, or by Herod. In like manner as we usually speak of what has been transacted in the church of St. Paul's, at London, as well before its demolition, as since it has been rebuilt in its present splendour, as done in one and the same church. Were it otherwise, how could Solomon's temple be called “this house,” as it is in the passage just now cited? or how are we to understand the words, Ezra v, 11—13, which the Jews are said to have spoken in answer to the Persian officers, who demanded what authority they had for rebuilding their temple? “We are,” say they, “the servants of the God of heaven and earth, and build *the house* that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave

* גדול יהיה כבוד הבית הזה האחרון מזו הראשון.

† That our own translators did not disapprove of this mode of translation, is evident from the manner in which they have rendered Ruth iii, 10. See the Hebrew and the Septuagint.

them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed *this house*, and carried the people away into Babylon. But in the first year of Cyrus, the king of Babylon, the same king Cyrus made a decree to build *this house* of God." Here it is plain, that the words "*this house*" are alternately applied to the temple of Solomon, and that built under Zerubbabel, and may certainly as well be extended to that of Herod. So that allowing the construction now brought forward, there remains no longer a contradiction between Josephus's history and the prophecy in question, whether we choose to understand by "the glory," the wealth and decorations introduced by Herod and those that followed after him, or the manifestation of the divine presence in the same temple by the Messiah's coming. Which of these two is to be preferred, is a point that may now, I think, be determined upon without much hesitation.

The terms of this prophecy are in themselves so clear and discriminate, so little liable to be mistaken, that hardly, I suppose, would there have been two opinions concerning its application, at least among those who were at all versed in the language of Scripture, or had right notions of the nature and design of prophecy in general, had it not been for the intervention of the before mentioned difficulty. It was this circumstance, no doubt, of its apparent inconsistency with the truth of history, which prejudiced the minds of many very learned and judicious inquirers against an interpretation the most obvious and natural that could be, and made them willing to accept of any other plausible construction of the words, how constrained soever, rather than admit of a sense, in which, according to their preconceived notions, they saw it impossible for the prophecy ever to have had its accomplishment. Had it not been for the influence of this prejudice, would the very respectable author of the remark cited at the beginning of this discourse, have passed so severe a censure on those who had thought themselves justified in interpreting חמדת or חמדות, take which of the two you please, "the desire" or "delight," instead of "the precious" or "desirable things" of all nations, as he would rather render it? I say חמדת or חמדות, take whichever of the two you like best; for it is certain, that both are equally applicable to a single person, though the latter perhaps with a signification more intense than the former, as is plain from the instance of Daniel, (Dan. ix, 23,) who is there styled חמדות, in the plural, "One greatly beloved." Was not the Messiah the promised Seed, of whom it was told, and that repeatedly, to Abraham, that "in Him should all the families of the earth be blessed?" Gen. xxii, 18; xxvi, 14; xxviii, 14. Was it not He to whom "the gathering," or as it is in some versions, perhaps more properly, translated, "the expectation of the people should be?" Gen. xlix, 10. Was He

not declared to be "ordained for a light to the Gentiles, to minister salvation to the ends of the earth?" Isa. xlix, 6. And might he not then justly, and in a sense far above all others, be styled, *Omnium Gentium Desiderium et Deliciæ*; The Desire and Delight of all nations, even of those who antecedently knew him not, but were afterwards to enjoy the benefit of his appearance? And what could be more august, more majestically glorious, than such an appearance? What was there that could so much contribute to the glory of the temple, as the coming of Him of whom the prophet Malachi likewise prophesied, that "He should come to His temple; the Lord whom ye seek," says he, "the Angel of the covenant in whom ye delight, behold, he shall come, saith the Lord of hosts?" Mal. iii, 1. Then was the temple indeed filled with the glory of the Lord; then, and then only, did the glory of the house become greater than that which it had at the beginning. For we read that when Solomon had finished his building, "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord," 1 Kings viii, 10, 11. This was the Shechinah, the glorious symbol of the divine presence, which visibly rested over the ark between the cherubim, so long as the temple of Solomon was in being. But when that temple was destroyed by the Chaldeans, the cloud of glory was removed, and, as we learn, never afterwards deigned to revisit the house. And what could sufficiently compensate for its absence? Not all the splendour and magnificence which the treasures of the whole earth could supply, supposing them still more abundantly greater than ever were actually brought for the decoration of the temple, could have made the glory of any future building, where this emblem of majesty was wanting, in any wise equal, much less superior, to that which was derived from it. And therefore it is certain, that by the accession of any such treasures the prophecy never could have its accomplishment. But it was then fulfilled, in its fullest scope and meaning, when, instead of the symbol, the house was irradiated with the actual presence of Him, "who was the brightness of his Father's glory, and the express image of his person," Heb. i, 3, and in whom "dwelt all the fulness of the Godhead bodily," Col. ii, 9. How poor, how mean and despicable, must all "the precious, the desirable things of the nations," "the silver and the gold," appear in the eyes of God at least, whatever they may do in the eyes of man! And therefore, though he claimed the absolute property and dominion of these, so as to have them to bestow where he pleased, it was not with them that he meant to distinguish those who were destined to be the future objects of his favour. For them he had a far more valuable present in reserve, even the blessing of peace: for "in this place," says he, "will

I give peace." And most assuredly he gave it ; but not that continuance of temporal peace and prosperity, which the Jews looked for from the Messiah's coming ; nor yet that peace which others have chosen to understand by it, a peace of mind arising from the contemplation of God's returning care and providential regard for his people, discoverable in the renewed splendour of the place of his habitation among them : for had that been intended, it must have proved in the end a very delusive and ill-grounded peace and security ; since it was at the very time when the temple shone forth in its greatest lustre, that God was preparing to bring both upon it and them the most terrible and lasting destruction. Nor yet was it what the Seventy have added in their version as a part of the text, but which was most probably at first no more than a marginal explanation, in time brought into it accidentally and without authority, namely, "peace of soul for a possession to every one that laboureth in the building for the sake of restoring the temple ;" which were a very low and confined sense of the term "peace," altogether unsuitable to the lofty style and gravity of the context. No ; but it was "the gospel of peace," Luke ii, 14 ; Rom. x, 15 ; Eph. ii, 16—18, the reconciliation effected between God and man by the remission of sins : it was doubtless this that was intended, and was bestowed, when he, the very "Prince of Peace," (Isa. ix, 6,) caused that gospel to be tendered to the acceptance of all nations, himself beginning to preach it in person at Jerusalem, Matt. xxviii, 19 ; Mark xvi, 15 ; Luke xxiv, 47. And what shall we say of that "shaking," that universal commotion, announced in the beginning of this prophecy, which was to affect "the heavens, and the earth, and the sea, and the dry land, and all nations ?" What else could be intended by it, but that thorough change and revolution which took place at the Messiah's coming in the religious circumstances of the whole world, when the Jewish dispensation, having fulfilled its course, was brought to an end ; when the veil was rent, and all the other nations were called off from their various idolatries, and admitted all upon an equal footing to join in the pure and spiritual worship of the one only true and living God ? Hath there been, can there be, a rational account given of any other convulsion in any degree adequate to the terms here made use of ? But we are justified in applying it in the manner now mentioned, by no less authority than that of the inspired writer of the Epistle to the Hebrews ; who in comparing the gospel covenant with that of the law, which also was introduced by God himself among the Jews with great solemnity, says, "Whose voice then shook the earth ;" namely, at the giving of the law ; "but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things

that are shaken, as of things that are made ;” or rather that have been made and completed ; (*πεποινημενων*) ; “that those things which cannot be shaken,”—meaning the everlasting gospel,—“may remain,” Heb. xii, 26, 27. Thus clear, consistent, and harmonious, in all its parts, does the prophecy appear, and is discerned to be verified and accomplished by the coming of Christ, now that the impediment is removed, which cast a dark shade of confusion and perplexity around it. And if it is so much indebted for its illustration to the alteration I have ventured to make in the translation, does not the illustration reflect back in turn a very strong presumptive proof of the propriety of the alteration ?

Allow me to add a short observation before I conclude ; which is, That as nothing can afford a stronger argument in favour of Christianity, than its agreement with the testimony of the antient prophets ; so the more perfectly the writings of those prophets are understood, the better ground shall we have for our belief in the truths of the gospel. Let us “search the Scriptures” diligently, as our Saviour himself recommended ; “for they,” said he, “are they which testify of me,” John v, 39. But in order to search them effectually, and study them with the best advantage, a competent knowledge of the language in which they were originally written is an indispensable qualification.

BIOGRAPHY.

For the Methodist Magazine.

MEMOIR OF THE REV. PEYTON ANDERSON.

By the Rev. Hezekiah G. Leigh.

THE REV. PEYTON ANDERSON, the subject of the following memoir, was of respectable parentage. He was born the 9th of February, 1795, in the county of Chesterfield, and state of Virginia. Under the regulation of a well ordered economy, which the enjoyment of religion seldom, if ever, fails to produce in the family where its genuine influence is felt, he was instructed in the way of life and salvation. Attracted by the loveliness and engaging lustre which virtue and ardent piety there shed, he was won over by its resistless charms, and determined to pursue the course it dictated. This determination became remarkably clear by the testimony which an uncommonly serious deportment bore to every observer. The ten thousand little toys and perpetual changes of childhood, which are peculiar to that state, and generally deemed essential to prevent depression and to keep up the spirits, seemed, in him, measurably neglected, and treated with deserved contempt. Though it cannot be justly inferred that there was a characteristic insensibility to the varied temptations of such pleasures and amusements, yet it may be

easily perceived what was his choice and decided preference. The operations of that Spirit, which is sent to every child of man by virtue of the divine atonement, disposed him to that choice which the end of his life credits with the highest wisdom. Like Moses, he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. The refusal of what many would rejoice to embrace for the gratification of sinful propensities, presents him in the light of tearing from him the pleasures of vanity and the idol of ambition. Nor would such a disposition, evinced only on some few occasions, be entitled to the respectful tribute which we wish here to pay ; but it was one marked with a steady and undeviating course. The trying vicissitudes of this period of life, which effect a pleasing or melancholy change on the objects of pursuit or enjoyment, and which usually betray a similar change in the temper, have, in no way, altered the voice of testimony in his favour. For those who witnessed this part of his life, declare him not only serious, but uncommonly steady.

It was this, probably, that determined the course and nature of his education. After a few years' attention to some of the important branches of the English, he commenced the study of the Latin and Greek languages. His time and mental powers were thus employed until the 17th year of his age. As he commenced the toils of a liberal education tolerably soon, he had about five years to devote to the study of the classics, after having spent the same time in the common English schools. His general temper and habitual seriousness qualified him to pursue with more success the advantages proposed, and to render a service to the church which otherwise he must have been incapable of affording.

Having been taught the necessity of the new birth, the regeneration of the soul by the Holy Ghost, and a comfortable sense of the divine favour which the direct witness of the Spirit imparts ; his soul manifested an entire dissatisfaction in the external decencies and rituals of religion, while its inward realities were not experienced. The affectionate caresses and the winning tokens of admiring parents, which the engaging air of his uniform conduct drew almost insensibly from them, could not administer the peace and contentment which his soul constantly desired. Feeling a sacred impulse, which urged him to the pursuit of these, and daily compelled to sustain the weight of disappointment so natural to the worldly, his eye was turned to the Source of all good, and his heart in humble faith and prayer to him whose promises are yea and amen in Christ Jesus. He was soon convinced of the entire insufficiency of his own righteousness to save him, and was accordingly led to seek that which is "by the faith of the Son of God." The esteem and

respect which he received from his friends could by no means impart comfort to his soul. Though he wore the habiliments of religion, he was destitute of its power, and consequently laboured under a sense of condemnation. "The eyes of his understanding were darkened." Hence the way of being let into the pleasures and comforts of pure religion, formed the principal object of his weary heavy-laden soul.

It is true his friends could see no real cause for the distress and heart-rending sorrow which so burdened his mind. None had the ground, nor probably the wish, of preferring the least charge of sinfulness against him; but must have remained in approving silence, had he raised his youthful voice and asked, Who of you convinceth me of sin? Indeed, it is said by those who had the best opportunity of knowing him, that he was clear of the charge of any known sin. He nevertheless felt the need of that holiness of heart, and that abiding testimony of the divine favour, which is the only sufficient ground of a real and substantial hope of everlasting life. All that the world could afford fell infinitely short of that peace and delight which the smiles of a reconciled God could furnish. Turning with disgust from its alluring charms, he approached the friend of sinners with the voice of earnest supplication, and besought immediate relief. Being in earnest for the salvation of his soul, he entered upon a diligent use of the means of grace, and separated himself from all sinful pursuits.—He did not long seek in vain. The Lord Jesus, the friend of sinners, appeared for his deliverance, and filled his soul with peace and joy in believing.

In every circle where his real worth was witnessed, great respect was paid to him. Where he was best known, the greater was his influence. Considering his years, the weight of his character and the dignity of his general deportment are truly astonishing. While a respectful deference was accorded him in the sentiments he embraced and supported, esteem and sincere regard marked the conduct of those around him. In the affections of his parents he arose to a most elevated seat, and by his virtues more and more endeared himself to them. When but a child, his feet moved in the path of piety, and his days were spent in filial duty. The attraction of such a course was too powerful for parental affection to withstand, or the coldest indifference not to feel. By the same principle did his brothers and sisters seem endeared to him, and cordially agreed in allowing him a kind of ascendancy in their affections.

Though his course from childhood to manhood secured the approbation of his parents, and was adorned with the beauty of pious duties and filial obedience; though the earliest part of his life was under the direction of religion, yet he was far from being free from the temptations of the common foe. Hardly

had he tasted the good word of God, and felt the powers of the world to come ; hardly had the energies of the life-giving Spirit, and the enrapturing pleasures of an indwelling Saviour been realized, before the perplexing suggestions of Satan disturbed his peace, and threw him back into a distressing darkness. With these he contended for some time ; and, being unsuccessful at first, like many in his state, he was disposed to think he never should recover ; but he resolved on persevering, though his life should be but one continued scene of painful conflict. This, however, was removed, and the calm sunshine of holy joy restored.

The manner in which he spoke of the experience of this part of his religious life, was truly affecting. I recollect to have heard him once, when speaking to his brethren and particularly the young converts, on a lovefeast occasion. After relating his very early impressions, his penitential sorrows, and the success of his earnest supplication, he opened, in an exceedingly solemn and impressive strain, the affliction and gloom which he suffered from Satan's wiles. While engaged in the severest conflict, and contending with the thickest darkness that ever obscured his prospects, he remarked, that he still felt a comfort in maintaining the resolution to persevere. Consequently, if his life were destined to lie under such clouds and afflictions, he would prefer it to the course of ungodliness : for in the efforts of his labouring mind, there was a mixture of joy and satisfaction, which the idea of abandoning his pursuit and religious course could not afford. Hence he became diligent and indefatigable in the use of all the means of grace. The spirit which he breathed in his communication, impressed the mind deeply with the realities of his case, and inspired sentiments of courage and Christian perseverance. O how great and boundless are the mercy and goodness of God !

He continued at school until the 17th year of his age, pursuing those studies which, under the influence of genuine piety, lead to usefulness and distinction. The advantages of different literary institutions were sought. Hence he was student of the seminaries, both in North Carolina and Virginia. As he was blessed with religion for the four last years of his pupilage, his proficiency was much greater, and his conduct more exemplary. Nor was its utility remarkable only in the greater advancements which he made in his studies ; but in the esteem and affectionate regard of those with whom he lived. It is true, he was not without persecution ; for often, at the hours of intermission, when he would retire into some lonely part of the forest to pour out his soul to God in prayer and supplication, he was followed by the base, and disturbed by their throwing stones or something of the kind at him. But this could not move him ; he was still the steady, devout boy.

On leaving school he engaged in teaching a school himself, in which he remained until the approach of his nineteenth year. During the preceding year, which was his eighteenth, he was convinced that it was his duty to preach the gospel. Yielding to what he esteemed impressions from the Holy Spirit, he undertook the business of an ambassador for God the year after.

Now his difficulties appeared too formidable to be overcome; for the temptations peculiar to one in his state (commencing the work of the ministry) came with such powerful force upon him, as frequently to suggest the propriety of declining. Urged at one time by a sense of duty, at another discouraged through the severity of temptation, he was for some time exceedingly perplexed in mind. For while he feared the wo denounced against the not preaching the gospel, he could but tremble when he took hold of the ark, lest his temerity should expose him to the judgment which fell on the men of Bethshemesh, who exclaimed, "Who is able to stand before this holy Lord God?" Indeed every one who entertains proper views on the subject of preaching the gospel, must, with the apostle of the Gentiles, ask, "Who is sufficient for these things?"

In January 1814, he commenced travelling on the Amelia circuit, a little before the session of conference in Norfolk, on the 20th February following. Having embarked in this great work, the suggestions and temptations of Satan were more violent than he had ever before experienced them. The thought of running before called—preaching what he did not himself know by experience—labouring without immediate fruits of his labour—much disturbed him; and as he was ignorant of the devil's devices in this respect, he was well nigh carried into a fatal error. He became much depressed in spirits; a total darkness seemed to cover his mind; and distraction, with all its terrors and wild disorder, was apprehended. Filled with alarm he fled to the solitary grove, and there, prostrate on the ground, sought relief of him who had himself been shot by the archers.

—In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and heal'd, and bade him live.

Though raised from the deep agony and distress of mind under which he lay prostrate on the ground, with a comfortable sense of the goodness of God, yet he was frequently brought into the same state by the suggestions of his mortal foe. When he considered the perfections of God, which formed a subject of constant reflection to his mind; when he reviewed his past experience, and present unworthiness; when he felt the weight of those temptations which were so violent and frequent, he was well nigh despairing of success, both in his profession and ministry,

and often disposed to indulge the idea of a surrender to the enemy. Yet nothing was fraught with so much horror as this. No condition was too humble, nor circumstances so afflicting, as not to render them far preferable to a state of apostasy. Contending thus with the fears of his mind and the assaults of Satan, a melancholy gloom settled on his countenance. This being observed by some of his friends rather more experienced in religious matters than himself, they advised him to keep the company of the more cheerful, and to refresh himself by amusement of some kind, or some innocent diversion. But this advice did not accord with his views; for he was aspiring after the fulness of God, to the want of which he attributed his distress. When blessed with a sense of his love, he was more cheered and animated than all the amusements, diversions and company in the world could make him.—But whatever his fears, occasional doubts, temptations, and frequent depressions of mind, might have been, the duties of his calling were never absent from his mind.

January 24, he left the circuit on which he had travelled, to spend a few days at home; whence he contemplated going to Mr. Mann's in Amelia, to engage in a business different from what he had just been pursuing. But diverted from this through a train of unforeseen, and perhaps providential occurrences, he directed his course to Mr. Watkins's, where he remained until the end of the month.

The time of the annual conference drawing nigh, his mind was variously exercised about travelling, being alternately depressed and elevated. As this was to be the commencement of his itinerant career, it was natural for him to anticipate the probable trials and afflictions he would have to pass. Any thing but success, in the cause he had espoused, he was unwilling to think of; and, having met with so severe conflicts in the outset, he was led to infer that the severest afflictions would be likely to attend him through the whole course of his ministry. Such was the agitation of his mind, such his fears of disgracing himself and the cause of religion, and such the advantage obtained by the enemy, that he preferred death to life; and was sometimes tempted thus to save himself from the ills of future life. Fortunately, about this time he fell in with Bishop M'Kendree and a Mr. Jones, who considerably relieved him by opening to him the devices of the devil, and the evil of giving way to temptation.

From the conference held this year in Norfolk, Mr. Anderson was appointed to Bedford circuit. No sooner was he informed of this circumstance, and embarked for the destined place, than those severe assaults of the wicked one recurred, and had well nigh led him to the fatal deed of self-destruction. Anxious to

be assured of the certainty of his call to the ministry, he prayed most earnestly to the Almighty to stop him, if he had run before called. This state of mind having continued for some little time after he had commenced the labours of the circuit, a rumour was soon spread of his being distracted. As he had prayed the Almighty to interpose, so as fully to advise him of his duty, and particularly to prevent his travelling, if he was then doing what was not in obedience to his heavenly will, he interpreted some very trivial circumstances into marks of the divine displeasure. But, through the mercy of God, he was brought to view those things in a proper light, and fully to perceive the error into which he had fallen. Amid these sore conflicts, he was much comforted in the success which often he had the pleasure of witnessing. Some professed religion, and others evinced the marks of genuine penitence.

His purposes of good being firm and predominant, he made the duty of living near to God, of adorning his profession, the subject of serious and pious reflection. To secure a proper attention to a punctual discharge of this duty, he drew up certain rules by which to regulate and govern his life. This was thought by Mr. Anderson a good method of resisting successfully the sore trials and temptations to which he was subjected. The praise which his exemplary life drew from the people with whom he mostly associated, he often considered as a temptation; and therefore cautiously guarded against its pernicious effects. Often he feared his temper was not thoroughly sanctified, and mourned over the obduracy of his heart. Here he fixed his attention, and endeavoured to cultivate that disposition and general tenour of feeling which most becomes a true follower of Jesus Christ. Evil desires and unholy passions he exerted himself fully to subdue, knowing that where they reign Christ will not dwell. From the manner in which he speaks of levity, he doubtless thought of it, as the great Mr. Fletcher, who declares it the most opposite to religion, and its greatest enemy. Though it is true, that he was hardly ever seen indulging in any thing that could incur censure, or the charge of levity; yet he accused himself, and resolved on obtaining an entire victory over it.

As he endeavoured to keep in view the great Head of the church, to have a high sense of his goodness and tender kindnesses, to feel all the weight of those obligations which influence the conduct of every moral agent, it was but natural for him to be dissatisfied with the common attainments made in the divine life, and to pursue with industry the heights of Christian perfection. His soul aspired after "all the fulness of God," as promised in the Scriptures of truth. It was the evidence only which he had of a successful advancement to this state, that could afford him substantial comfort and permanent peace of mind.

Making this his object, and pursuing it with constancy, he was graciously relieved from the distressing embarrassments of mind which hitherto had so much perplexed him, and was well fortified against the cruel assaults of the adversary. He learned, at length, the great advantage he afforded the enemy in giving him one moment's audience, and much more in attempting to reason with him. His clouds were dispersed, his gloom dispelled, and the weight of his calling came with force to his mind. The idea of declining his ministerial course, which, before, he seemed much disposed to indulge, now shocked him, and made him dismiss it on the first suggestion. As his way was tolerably clear, his exertions naturally increased in ardour, and his labours became more abundant. The work of the Lord prospered in his hand, and his peace of soul much more abounded.

Towards the close of this year he had a very severe attack of the measles, during which a partial depression of spirits recurred. But his mind was mostly on the thorough sanctification of his soul. He feared the inordinate desires of the world and flesh, and deprecated every thing like volatility of conduct. Whatever savoured the least of either of these, was attentively noticed and carefully avoided. He made his heart the subject of a constant investigation.

Upon the approach of the new year, 1815, he formed new resolutions, and entered into a solemn covenant with God, to live nearer to him, to honour him with all his powers, and unreservedly to dedicate himself to his cause. He was led to a review of the occurrences of his past life; and being directed by the Holy Spirit to the amendment necessary, he was induced with pious resolutions and increased ardour to start afresh the Christian race to run.

Serious as his general habit was, religious as the whole tone of his feelings seemed to be, nothing could be much more disagreeable to him, than the common hurry and bustle natural to the business of towns. With this difficulty he had to contend just before conference, which this year was held in Lynchburg. Nor can he be thought singular in this, since it is a truth which many constantly attest by their own experience, that where there is not the utmost caution used, and a diligent attention to private devotion, a considerable loss is necessarily sustained. At this conference he passed his examination, and was sent to Washington circuit.

On the way to his destined place he was severely afflicted with the mumps, which, for a few days, prevented his travelling. Upon his arrival in Washington, a small town in N. Carolina, he entered upon the duties of his office by visiting the different families and praying with them. Not long after the commencement of his labours on this circuit, some circumstances made it

necessary to add an adjoining one, which much enlarged the field of his labours. This led him through quite an extended tract of country on the south side of the Albemarle sound. Its face presents an aspect truly dismal to the eye of him who has had the pleasure of beholding the grand and romantic scenery of a mountainous country. On each side of the road he travelled, appeared a swamp dark and dreary, fit haunt of bears and wild beasts, which the timid stranger, at every successive glance, might expect to see staring from these laurel coverts. But here he was encouraged from two sources; one, the success of his labours; the other, a comfortable sense of the presence of his God, both in public and private.

Alive as he was to all the duties of his office, diligence and propriety marked his course. However arduous and difficult, however painful and unpleasant, some of those duties might have been, his strong sense to the obligations he was under would not suffer him to neglect them. Witnessing some gross improprieties in the language and conduct of certain individuals in company, he felt it his duty to reprove them: but in doing this he exposed himself to much abuse and severe threatenings. Encouraged under these circumstances by the fruits which his labours, through the mercy of God, produced, he moved on fearlessly, and with an increasing zeal, in the Lord's vineyard. Daily he seems to have been favoured with the peace and presence of God. Though the country over which he passed bore the most gloomy and dismal aspect to a stranger's eye, the presence of the Almighty lighted up such a smile on its darkest forest, as made him gently pass the tedious moments.

Lord, how secure and blest are they
Who feel the joys of pardon'd sin;
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within.

The day glides sweetly o'er their heads,
Made up of innocence and love;
And soft and silent as the shades,
Their nightly minutes gently move.

Quick as their thoughts their joys come on,
But fly not half so swift away;
Their souls are ever bright as noon,
And calm as summer evenings be.

In 1816 his appointment was to Raleigh circuit. Though there is less information relative to Mr. Anderson's labours this year than either of the preceding, yet we have no reason to think him less successful than formerly. As he was uniformly correct, studious in his turn, diligent in the performance of his duties, and habitually devout, it is but natural to suppose him more useful.

Suffolk and Princess Anne circuit was the field of his next year's labour. Here the seed sown was watered from on high,

and produced much fruit to the glory of God. The ungodly and sinners were made to tremble, the lukewarm to fear, and the most diligent to increase in ardour. Often was his preaching attended with the holy unction, and the hearts of his auditors were made to burn under the effects of his zealous ministry.

His next appointment was to Sussex circuit. This year he was the subject of severe affliction ; and, as this affliction came on him in the commencement of his labours, as well as in the early part of the spring, he thought an excursion in the upper part of the state (Virginia) would contribute to the recovery of his health, and qualify him for more extensive usefulness among the people with whom he was appointed to labour. But his tour did not restore him ; nor was he capable of labouring as extensively as he wished.

In 1819 he was stationed in the city of Richmond, and there re-stationed in 1821. His standing with the people here was worthy of the true minister of Christ. While his labours were much blessed, his pious examples were admired by all who knew him. His skill in the regulation and management of church matters, was not the least of his excellencies. He endeavoured to make himself well acquainted with his business and duty, and exerted himself for a faithful and punctual discharge of them. Unlike many of the present day, who drop the reins of discipline, and neglect, almost in every respect, its enforcement, for fear of sacrificing that popular applause which they are ambitious to secure, he went forward in duty's narrow path, and left the event to God.

In 1820 Raleigh city was assigned him as the place of his ministerial labours ; which, under the blessing of God, were rendered exceedingly useful. Many of the students, belonging to the seminary of this place, were subjects of the gracious work, most of whom became members of the Methodist E. Church, and hold an honourable and worthy standing among the truly pious.

1822 he spent on the James River district, where, as a minister and presiding elder he gave general satisfaction, and gained the esteem of his brethren, and all those who best knew him. The younger preachers of his charge esteemed him as a father, and the elder as an affectionate brother. It was here that he ended his mortal career, August 27, 1823.

From the Hanover quarterly meeting he proceeded to brother Pannell's, where, on the 20th August, he preached his last sermon, from 1 Cor. i, 30. The blessing of sanctification formed the most prominent feature of the discourse ; the enjoyment of which he deemed absolutely essential to an admission into the glory and presence of God. The sermon was delivered with energy, and accompanied with divine power. In the afternoon he rode about seven miles, to Dr. Wharton's, where, with his

usual sobriety and cheerfulness, he engaged in social and religious conversation. The next morning he arose, but not without complaint. His indisposition relaxed his system, and drove him to his bed again. Urged by duty, he could not there lie long, but soon started for Culpeper Courthouse. Here he was cordially received by brother William Winnard, and took his room, no more to leave it alive. Alarming as the symptoms of his disease became, it was thought expedient to call in a physician immediately, who pronounced his case a severe bilious fever. The attack was powerful, and continued with unremitting violence until Saturday evening, when the symptoms indicated a considerable abatement. Sunday was a day of fairer prospects and stronger hopes. His fever was considered as broken, and expectation of recovery revived. Monday elapsed without much alteration. Tuesday seemed to open symptoms indicative of a certain and speedy restoration. By the support of a friend he walked twice across the room. But alas ! the fond hopes just now indulged, of his speedy recovery, were soon almost entirely blasted. About three o'clock his fever returned, and with such violence as produced a state of partial derangement, and rendered it quite difficult to confine him to his bed. This, however, became less difficult about two in the morning ; and decreasing gradually, left him quite composed about daybreak. But as soon as the light had sufficiently increased for a distinct discovery of surrounding objects, it was thought by some that a solemn and deathlike change had settled upon his face ; yet the doctor expressed himself as not entirely destitute of hope. To the doctor he observed, that he entertained no doubt of his doing the best he could to restore him, but that it all was in vain ; for he should die that night. To his friend who was standing by he remarked, "this day will be my last—I shall die to-night." But such a declaration was attributed to a partial derangement, and a hope of his living for a few days at least was yet indulged. His expressions, at 3 o'clock P. M., were somewhat incoherent, but evidently betrayed his steady and unshaken belief of his dying that night. This, as it eventuated, was correct ; for though he lived several hours afterwards, death had then arrested him.—After a pause of a few moments, he commenced thus : "I am going to die ! Farewell to sin and sorrow ! Farewell to a world of pain and wo."

At this time his friend, brother Hayden, seated himself by his bed, and directed his attention to God, the Christian's refuge in distress, and advised the casting of his whole care upon him. To this he made no reply ; but, after pausing a while, took him and a brother Cornet by the hand, and said, "Farewell, brother Hayden ; farewell, brother Cornet." This was repeated soon after, with the addition of "farewell, brother Hammel, to death !

farewell, brother Harper, to death!" after which, as if he had all his brethren before him, and was in the act of bidding them an eternal adieu, he said, "Farewell, brethren; when we meet again it will be in heaven." From this time he said but little, and a few hours closed the scene. In his expiring moments he seemed perfectly in his senses, though unable to speak. His countenance, though deserted by health's ruddy hue, retained an aspect of the most engaging character. It might have been the effects of that joy which his soul realized while leaving the earthly tabernacle.

On the 18th his obsequies were performed. A numerous auditory convened on the occasion, and attended his cold remains to the silent tomb, after the delivery of an appropriate discourse from 1 Cor. xv, 51—58, by the Rev. William Hammet. The attention of the citizens was cordial and respectful, evincing a sense of that worth which all believed the deceased to have possessed. "*Him that honoureth me will my Father honour.*"

Mr. Anderson was a *Christian minister* in principle and practice. His sermons contained the pure doctrines of Jesus Christ, and his examples enforced the truths he delivered. The fall of man, the depravity of the human heart, the redemption of the world by Christ, the justification of the soul by faith in the Son of God, sanctification of heart and life through the agency of the Holy Ghost, the direct witness of the Spirit, the resurrection of the body, a day of final and righteous retribution, eternal punishment and everlasting glory, are the doctrines which he held and constantly preached;—doctrines founded on and supported by Scripture. In the administration of the word and its sacraments, he was truly solemn and impressive. His air and unaffected manner of conducting the services of the sanctuary, were strikingly indicative of a lively sense of the Divine presence. It might be said of him, as the great apostle to the Gentiles said of himself, that he preached not with "the enticing words of man's wisdom, but in demonstration and power." The solemnity of his manner, displaying the unaffected sincerity of his heart, and the conclusiveness of his arguments, all drawn from the *pure word of truth*, always made a deep impression on his hearers, and proclaimed a workman that needed not to be ashamed, rightly dividing the word of truth.

Mr. Anderson was also one of those whose love and benevolence to mankind opened his heart to the diligent use of means liberal and promotive of general good. Believing in a salvation free and full, and proposed to the acceptance of every creature, on the terms of faith and obedience, he was anxious to send and establish the gospel in the desert and solitary places of his own, as well as the country of others. In him the missionary cause found a firm, warm, and constant friend. His heart was liberal

to furnish, his hand diligent to support, and his exertions almost unremitting to carry into effect the sacred cause. To him the parent Missionary Society of the Methodist Episcopal Church is indebted for many of its branches. His labours in this noble cause have been of infinite service to the church and mankind.

Another point of view in which we wish to present him, and where he has but few if any superiors, is his general deportment as a Christian. He was not one of those, who are so unfortunate as almost daily to contradict in practice, what he inculcated by precept. Humility was seen in his life, devotion in his air, and in all his acts uniformity and love. As one who understood the nature and end of Christianity, he made the accomplishment of good to his fellow men his constant object : hence he thought it was no small thing to let his light so shine that others, seeing his good works, might be constrained to glorify his Father who is in heaven. His example, therefore, was upright and holy, and worthy of imitation.

MEMOIR OF MR. JAMES RUSLING.

JAMES RUSLING, the subject of this memoir, was born in England, July 26, 1762. About the age of eighteen he became a subject of pardoning grace, through the instrumentality of his uncle, George Rusling, attached himself to the Methodist society, and enjoyed uninterrupted peace for some years. In process of time he became united in matrimony to Mary Fowler, and both mutually pursued "the same rule, and minded the same things," relative to their religious views. After some time he became deeply immersed in business, which led him into the company of men whose religious views differed very much from his own ; and he was, through their influence, persuaded into the belief of *unconditional predestination*, which he attempted to reconcile with the Bible, but was never successful. Under the influence of these doctrines his mind became dark, and he lost his intercourse with God. He conceived the Bible a mass of contradictions, and his mind rapidly approximated towards infidelity.

In 1795 he embarked for the United States, and safely arrived with his wife, four children, and a sister. It now pleased God to lead him through deep waters, and much affliction, under which he was in the lapse of a few years restored again to a knowledge of his lost estate, and a witness of his *sins forgiven*, and himself and wife again sought a class of Methodists, and joined themselves to that denomination of people the second time in 1804, a few miles from Hacketstown, New Jersey. Soon after this his children began to experience divine impressions, and attach themselves to the same people.

In 1809, July 25, Mrs. Mary Rusling departed this life, happy in the Lord, leaving a husband and seven children to lament her

loss.—In 1811 he married Hannah Rose, by whom he has left four children, making a total of eleven.

About ten weeks prior to his death he caught a violent cold, which resulted in a pleurisy, and ultimately produced an inflammation of the lungs, which terminated his mortal career. In the early part of his illness he was subject to very strong nervous excitement, which rendered it not only difficult to prescribe for his primary complaint, but also prevented his religious enjoyment, when God in his goodness perfectly removed this impediment, by a full display of his divine power applying the following passage of Scripture: "To him who hath loved us, and washed us in his own blood, and made us kings and priests to God, to him be the glory." The glory accompanying these words was so great that it completely remedied his nervous excitement to his last moments.

He had, scores of times since the age of eighteen, felt the power of God in his soul; but it seemed to please the Lord to make his last days still more illustrious than the former, by frequent, and very large, and sensible displays of goodness; and so full was his soul, and so solicitous was he to speak of the love of Jesus, that he sent for his neighbours to hear what God had done for him: and understanding that the Presbyterian clergyman had called at the door inquiring about his health, in a few days after sent for him, expressly to speak to him of the love with which God had so remarkably filled his soul. In short, his whole countenance was indicative of the joy dwelling in his heart.

Tuesday, Aug. 1.—He observed, "I have lived to understand the perfect folly of all human grandeur, and for many years I have known the power of the Christian religion."

On Thursday he expatiated upon the parable of the prodigal son. "This," said he, "is the ground upon which we must all stand; this is the right ground; to yield all, to make a full surrender. Ah, the poor son! but the kind father, how he shed his tears over him! how he blessed him! what love!" And here his own heart felt what he expressed, and his eyes overflowed with tears from a consideration of the goodness of God to him. "Here," he said, "I find peace in the Father and in the Son, in the love of God through Jesus Christ to a lost world. It makes my heart melt."

Friday.—After a most severe night he observed, "I seem to have great labours in which many are engaged, and all I can do in this labour is to trust in the same kind Being, and in the same love."

Saturday morning.—He waked with great sweetness of mind, and said he had been contemplating the 107th Psalm, where it said, "O that men would praise the Lord for his goodness, and

for his wonderful works to the children of men." "This goodness to men," he observed, "is the grand object, and the rest of the psalm shows the government of God in accomplishing this object."

Monday, 7th.—This day he endured many strong temptations, which afflicted his mind in a very sensible manner, and especially from about 6 to 10 o'clock in the evening. The scene was a trying one, and strongly tested his faith, for the conflict was severe. It was told him that Jesus had a hard conflict in the garden, in which he cried, "not my will, but thine be done." This sentence was applied to him, and he laid hold upon it, exclaiming, "This is the important foundation, *Thy will be done.*" After which he slept quietly until morning, and waked up just as the family were upon their knees, offering their morning sacrifice to God. The scene to him operated like a charm, and he became very happy; to give his own words, "it was glory, immortality, and eternal life." After prayer his family assembled about his bed to receive his instruction, when he first adverted to God's good providence that had conducted him through his life; then, that there was no mistake in his present happiness, for he felt the power of God resting upon him. He entreated his family to keep happily united as they had done, and joy and peace should be with them; finally, that the God of Abraham was his God, and would also be their God, and would always provide. This whole day was spent in much sweetness, speaking to all of the Lord's goodness, having, as he observed, a message to give them: and on these occasions he fully delivered his mind to every one, and all felt the place sacred, and as the poet has finely expressed it, "The chamber in which the good man meets his fate is privileged above the common walks of life; quite on the verge of heaven." His room was certainly a very fair specimen of this. Love had completely taken possession of his soul, and his heavenly mind produced such an expression of sweetness upon his countenance as was discernible to every one, and melted the strongest heart.

Thursday, 10th.—He waked this morning somewhat abruptly, which rendered him in some respects confused, or as he expressed himself, he could not find where he was. He seemed for a time to be suspended between two worlds, not knowing with certainty in which he was; but a few explanations seemed in some degree to relieve him, and he observed, "The Lord is in the cloud and in the calm; all will be made right." His speech at this time failed, so as to be reduced almost to a whisper, and this serious occasion was used by the enemy to disquiet him: but while in the act of prayer, God, in a most powerful manner, applied the following words: "When my heart and flesh fail, the Lord shall be the strength of my soul, and my por-

tion for ever." The impulse seemed like lightning ; he clapped his hands, and shouted "Glory, glory, glory ; victory, victory ; now I know where I am, and that the Lord is good."

Friday, 11th.—The last was a very solemn day ; but light beamed at intervals to cheer his passage. He was asked if he felt like giving up : "O no," said he, "my whole reliance is in the love of Jesus." At three o'clock in the afternoon death had very much chilled his frame. In the evening some prayers were offered, and he requested a hymn sung, which was done, "How happy is every child of grace," &c ; all which, as far as we can judge, he tried to sing with us until we expressed the last verse, when he fainted, and we thought him gone ; but in a little while he recovered ; another person prayed, and the Lord blessed him indeed, and a charming smile was seen on his face ; when one of his sons putting his ear close to him, distinctly heard him saying, "Glory, glory, I feel well." He was asked if Jesus was precious to him ; "O yes," he replied, "he is ; glory, glory." At another time he said, "Jesus is my strong hold." After some time, looking with much interest at his friends about his bed, he observed, "*The Lord hath taught me many good things ; the Lord hath taught me many good feelings to you ALL, to ALL my neighbours, and to all mankind : yes, that he has.*" These were his last words. Soon after he quietly resigned his breath, about ten minutes past eight o'clock, in the evening of August 11, 1826.

He possessed a most sweet spirit, the influence of which was distinctly felt by many, and will not soon be forgotten. He was happy in his life, and lovely in his death, and constituted the centre of enjoyment in the family circle.—As a husband, none could be more affectionate : as a parent, he combined *authority* with *kindness* ; consequently, he was the happy father of a happy circle of children, who loved him much, and were seldom more happy than in his presence.

MISCELLANEOUS.

RECENT DISCOVERIES IN AFRICA.

(Concluded from page 429.)

[The following account is abridged from Captain Clapperton's narrative of his visit to Sackatoo, the capital of the Felatab empire.—EDIT. WES. M. MAG.]

I LEFT the wells of Kamoan, March 16th, 1824, followed by my escort and a numerous retinue, amid a loud flourish of horns and trumpets. Of course this extraordinary respect was paid to me as the servant of the king of England,

as I was styled in the sheikh of Bornou's letter. To impress the people farther with my official importance, I arrayed myself in my lieutenant's coat, trimmed with gold lace, white trowsers, and silk stockings ; and, to complete my finery, I wore Turkish slippers and a turban. Although my limbs pained me extremely, in consequence of our recent forced march, I con-

strained myself to assume the utmost serenity of countenance, in order to meet with befitting dignity the honours they lavished on me, the humble representative of my country.

Near Kamoon the country is hilly, but it seemed to yield much grain. The soil is red clay, mixed with gravel, the stones of which looked as if covered with iron rust. We passed some beautiful springs on the sloping declivities of the hills, which in general are low, and run in broken ridges in a north-east direction. The valleys between the hills became wider as we approached Sackatoo, which capital we at length saw from the top of the second hill after we left Kamoon. A messenger from the sultan met us here, to bid me welcome, and to acquaint us that his master was at a neighbouring town, on his return from an expedition, but intended to be in Sackatoo in the evening. Crowds of people were thronging to market with wood, straw, onions, indigo, &c. At noon we arrived at Sackatoo, where a great multitude of people was assembled to look at me; and I entered the city amid the hearty welcomes of young and old. I was conducted to the house of the gadado, or vizier, where apartments were provided for me and my servants. After being supplied with plenty of milk, I was left to repose myself. The gadado, an elderly man, named Simnou Bona Lima, arrived at midnight and came instantly to see me. He was excessively polite, but would on no account drink tea with me; as he said I was a stranger in their land, and had not yet eaten of his bread. He told me the sultan wished to see me in the morning, and repeatedly assured me of experiencing the most cordial reception. He

spoke Arabic extremely well, which he said he learned solely from the Koran.

After breakfast, on the next morning, the sultan sent for me: his residence was at no great distance. In front of it there is a large quadrangle, into which several of the principal streets of the city lead. We passed through three croozees, as guard houses, without the least detention, and were immediately ushered into the presence of Bello, the second sultan of the Felatahs. He was seated on a small carpet, between two pillars, supporting the roof of a thatched house, not unlike one of our cottages. The walls and pillars were painted blue and white, in the Moorish taste; and on the back wall was sketched a fire screen, ornamented with a coarse painting of a flower pot. An arm chair, with an iron lamp standing on it, was placed on each side of the screen. The sultan bade me many hearty welcomes, and asked me if I was not much tired with my journey. He asked me a great many questions about Europe, and our religious distinctions. He was acquainted with the names of some of the more ancient sects, and asked whether we were Nestorians or Socinians. To extricate myself from the embarrassment occasioned by this question, I bluntly replied, we were called Protestants. "What are Protestants?" said he. I attempted to explain to him, as well as I was able, that having protested, more than two centuries and a half ago, against the superstition, absurdities, and abuses practised in those days, we had ever since professed to follow simply what was written in "the book of our Lord Jesus," as they call the New Testament, and thence derived the name of

Protestants. He continued to ask several other theological questions, until I was obliged to confess myself not sufficiently versed in religious subtleties to resolve these knotty points, having always left that task to others more learned than myself. He now ordered some books to be produced which belonged to major Denham, and began to speak with great bitterness of the late Boo Khaloom, for making a predatory inroad into his territories; adding, "I am sure the bashaw of Tripoli never meant to strike me with one hand, while he offers a present with the other: at least it is a strange way for friends to act. But what was your friend doing there?" he asked abruptly. I assured the sultan that major Denham had no other object than to make a short excursion into the country. The books being brought in, proved to be the Nautical Almanac, two Reviews, Lord Bacon's Essays, and Major Denham's Journal; all which the sultan returned to me in the most handsome manner. Before taking leave, however, I had to explain the contents of each, and was set to read them, in order to give him an opportunity of hearing the sound of our language, which he thought very beautiful. The sultan is a noble looking man, forty-four years of age, though much younger in appearance, five feet ten inches high, portly in person, with a short curling black beard, a small mouth, a fine forehead, a Grecian nose, and large black eyes. He was dressed in a light blue cotton robe, with a white muslin turban, the shawl of which he wore over the nose and mouth.

In the afternoon I repeated my visit, accompanied by the gadalo, Mahomed El Wordee, and Mahomed Gumsoo, the principal Arab

of the city, to whom I had a letter of introduction from Hat Salah at Kano. The sultan was sitting in the same apartment in which he received me in the morning. I now laid before him a present, in the name of his majesty the king of England, consisting of two new blunderbusses highly ornamented with silver, the double barrellled pistols, pocket compass, and embroidered jacket of the late Dr. Oudney; a scarlet bornouse trimmed with silver lace, a pair of scarlet breeches, thirty yards of red silk, two white, two red, and two Egyptian turban shawls, the latter trimmed with gold; four pounds each of cloves and cinnamon; three cases of gunpowder, with shot and ball; three razors, three clasp knives, three looking glasses; six snuff boxes, three of paper and three of tin; a spy glass, and a large English tea tray, on which the smaller articles were arranged. He took them up one by one. The compass and spy glass excited great interest; and he seemed much gratified when I pointed out that by means of the former, he could at any time find out the east to address himself in his daily prayers. He said, "Every thing is wonderful; but you are the greatest curiosity of all!" and then added, "What can I give that is most acceptable to the king of England?" I replied, "The most acceptable service you can render to the king of England is, to co-operate with his majesty in putting a stop to the slave trade on the coast: as the king of England sends every year large ships to cruise there, for the sole purpose of seizing all vessels engaged in this trade, whose crews are thrown into prison; and of liberating the unfortunate slaves, on whom lands and houses are conferred, at one

of our settlements in Africa."—"What!" said he, "have you no slaves in England?" "No: whenever a slave sets foot in England, he is from that moment free."—"What do you then do for servants?" "We hire them for a stated period, and give them regular wages: nor is any person in England allowed to strike another; and the very soldiers are fed, clothed, and paid by government." "God is great!" he exclaimed; "You are a beautiful people." I next presented the sheikh of Bornou's letter. On perusing it he assured me I should see all that was to be seen in his dominions, as well as in Youri and Nyffee, both of which, I informed him, I was anxious to visit. He expressed great regret at the death of Dr. Oudney, as he wished particularly to see an English physician, who might instruct his people in the healing art.

March 18th.—Although I was very ill all the day, the court yard of my house was crowded with people from sunrise to sunset; all of whom I had to see with the greatest patience, and to answer their numberless questions; such as, "Have you rain in your country?" "Have you wheat?" "Have you goats, sheep, and horses?"—But the obvious and favourite interrogatory was, "What are you come for?" This I always attempted to explain to their satisfaction; telling them, "I am come to see the country; its rivers, mountains, and inhabitants; its flowers, fruits, minerals, and animals; and to ascertain wherein they differed from those in other parts of the world. When their friends travelled among strange nations, did they not on their return ask them what they had seen? The people of England could all read and write, and were

acquainted with most other regions of the earth; but of this country alone they hitherto knew scarcely any thing, and erroneously regarded the inhabitants as naked savages, devoid of religion, and not far removed from the condition of wild beasts: whereas I found them, from my personal observation, to be civilized, learned, humane, and pious."

March 19th.—I was sent for by the sultan, and desired to bring with me "the looking glass of the sun;" the name they gave to my sextant. I was conducted farther into the interior of his residence than on my two former visits. This part consisted of guard houses, pretty far apart from each other. I at first exhibited a planisphere of the heavenly bodies. The sultan knew all the regions of the zodiac, some of the constellations, and many of the stars, by their Arabic names. "The looking glass of the sun" was then brought forward, and occasioned much surprise. I had to explain all its appendages. The inverting telescope was an object of intense astonishment; and I had to stand at some little distance, to let the sultan look at me through it; for his people were all afraid of placing themselves within its magical influence. I had next to show him how to take an observation of the sun. The case of the artificial horizon, of which I had lost the key, was sometimes very difficult to open, as happened on this occasion: I asked one of the people near me for a knife, to press up the lid. He handed me one much too small, and I quite inadvertently asked for a dagger for the same purpose. The sultan was instantly thrown into a fright: he seized his sword, and half drawing it from the scabbard, placed it before him, trembling all the time

like an aspen leaf. I did not deem it prudent to take the least notice of his alarm, although it was I that had in reality most cause of fear; and on receiving the dagger, I calmly opened the case, and returned the weapon to its owner with apparent unconcern. When the artificial horizon was arranged, the sultan and all his attendants had a peep at the sun; and my breach of etiquette seemed entirely forgotten. After the curiosity of all was satisfied, I returned to my house. In the evening the sultan sent me two sheep, a camel load of wheat and rice, some plantains, and some of the finest figs I had ever tasted in Africa.

March 28th.—This forenoon I had a visit from a famous marabout, or holy man: he was accompanied by a great retinue, and began by asking me, abruptly, to become a Moslem. I said, "God willing, I might; but I require much previous instruction in religious matters before I can think of changing my faith." At this answer the bystanders began to laugh immoderately, to the evident discomposure of the holy man's gravity: for my part, I could not discover any wit in what I said, although it had the effect of relieving me from farther impertinent questions; and he soon left me, rather disconcerted at his want of success. After sunset I had a visit from Ateeko, the brother of the sultan, to whom I had sent a present of a scarlet jacket, breeches, and bournouse. When he was seated, and the usual compliments were over, I apologized on the score of ill health, and the remoteness of his abode, for not having already paid him a visit. He now told me he had a few things which belonged to the Englishman who was at Musfia, with the late Boo Kha-

loom; but as no person knew what they were, he would gladly sell them to me, ordering his servant at the same time to produce a bundle he held under his arm. The servant took from the bundle a shirt, two pairs of trowsers, and two pieces of parchment used for sketching by major Denham. The only other articles Ateeko said, were a trunk, a broken sextant, and a watch; but the watch had been destroyed, as he alleged, in their ignorant eagerness to examine its structure. He then invited me to visit him the following morning, when we might fix the price of what I wished to buy; to which I assented; and he bade me good night: but on reconsidering the matter, I thought it prudent first to consult the gadado, particularly as the sultan was absent. I began to fear lest a bad construction might be put upon my visit to this mean prince, who, on the death of his father, Bello the First, had aspired to the throne, and had even had himself proclaimed sultan in Sackatoo; from the mere circumstance of his brother Bello, the present sultan, having expressed the intention, during his father's lifetime, of resigning the splendour of sovereignty, for the tranquillity of a learned and holy life. Ateeko even had the audacity to enter his brother's house, preceded by drums and trumpets; and when Bello inquired the cause of the tumult, he received the first intimation of his brother's perfidy, in the answer, "The sultan Ateeko is come."—Bello, nowise disconcerted, immediately ordered the usurper into his presence, when Ateeko pleaded, in vindication of his conduct, his brother's proposed disinclination to reign; to which the sultan only deigned to reply, "Go and take off these trappings, or I will

take off your head." Ateeko began to wring his hands, as if washing them in water, and called God and the prophet to witness that his motives were innocent and upright ; since which time he has remained in the utmost obscurity.

April 5th.—A slave belonging to Mahomed Moode, the gadado's brother, whose duty it was to run with his spears by his horse's side, had feigned lameness, to be excused attending his master. For this offence his legs were heavily shackled, in which miserable plight he often contrived to crawl to the square before my door, and at length begged me to intercede with his master for his release. In the evening, when his master came as usual to see me, I asked him to pardon the slave, who was immediately sent for, and his fetters taken off. It is but justice to say, his master appeared as grateful to me for affording him the opportunity of liberating his slave, as if I had done him a personal favour. The mode of punishing slaves in Sackatoo is by putting them in irons, and throwing them into a dungeon under the common prison of the city. The dungeon is reported to be extremely filthy. Here they remain without any food, but what is gratuitously supplied by their fellow slaves, until their master releases them. This punishment is much dreaded, and its duration depends entirely upon the caprice of the master.

April 7th.—Having obtained the permission of the gadado to purchase from Ateeko the sorry remains of major Denham's baggage, I went early this morning with El Wordee to the prince's house, which is situate at the west end of the town. After waiting some time in the porch of a square tower, we were introduced into an inner

coozee hung round with blue and yellow silk, in sharp pointed festoons, not unlike Gothic arches. Ateeko soon made his appearance, and after a few compliments, we proceeded to business. He brought out a damaged leathern trunk, with two or three shirts, and other articles of dress, much worse for wear, and the sextant and parchment already mentioned. The sextant was completely demolished, the whole of the glasses being taken out, or where they could not unscrew them, broken off the frame, which remained a mere skeleton. He seemed to fancy that the sextant was gold, in which I soon undeceived him ; and selecting it with the parchment and one or two flannel waistcoats and towels, likely to be useful to major Denham, I offered him five thousand cowries, at which he appeared much surprised and mortified. El Wordee whispered in my ear, "Remember he is a prince and not a merchant." I said, loud enough for his highness to hear, "Remember that when a prince turns merchant, he must expect no more than another man ; and as that is the value of the articles, it is a matter of indifference to me whether I buy them or not." Ateeko frequently repeated his belief of the sextant being gold ; but at length the bargain seemed to be concluded, and I requested him to send a slave to my house with the articles I had picked out, to whom I would pay the money. The slave, however, was recalled before he got half way, and his suspicious master took back the sextant frame, in dread of being overreached by me in its value, which I did not fail to deduct from the price agreed on.

The prince's residence, like those of other great men in this country, is within a large quadrangle.

gular enclosure, surrounded by a high clay wall, with a high tower at the entrance, in which some of the slaves or body guard lounge during the day, and sleep at night. The enclosure is occupied by coo-zees, some of them in a very ruinous condition. He told me that he possessed a great number of slaves; and I saw many females about his person, most of them very beautiful. He also stated, that he kept two hundred civet cats, two of which he showed me. These animals were extremely savage, and were confined in separate wooden cages. They were about four feet long, from the nose to the tip of the tail; and with the exception of a greater length of body, and a longer tail, they very much resembled diminutive hyenas. They are fed with pounded Guinea corn, and dried fish made into balls. The civet is scraped off with a kind of muscle shell every other morning; the animal being forced into a corner of the cage, and its head held down with a stick during the operation. The prince offered to sell any number of them I might wish to have; but they did not appear to be desirable travelling companions. Ateeko is a little spare man with a full face, of monkey-like expression. He speaks in a slow and subdued tone of voice; and the Felatahs acknowledge him to be extremely brave, but at the same time avaricious and cruel. "Were he sultan," say they, "heads would fly about in Soudan."

After taking leave of the prince, we rode by appointment to view a new mosque, which was building at the expense of the gadado, not far distant from Ateeko's house.—Like all mosques, it was of a quadrangular form, the sides facing the four cardinal points, and about eight hundred feet in length. On

the eastern side were two doors. The western entrance had a small square apartment on the right hand in entering, where the people perform their ablutions before prayers. The roof of the mosque was perfectly flat, and formed of joists laid from wall to wall, the interstices being filled up with slender spars placed obliquely from joist to joist, and the whole covered outside with a thick stratum of indurated clay. The roof rested on arches, which were supported by seven rows of pillars, seven in each row. The pillars were of wood, plastered over with clay, and highly ornamented. On the south side of the body of the building there was a small recess, appropriated solely to the sultan's use. Some workmen were employed in ornamenting the pillars, and others in completing the roof; and all appeared particularly busy, from the circumstance of the gadado himself being there to receive me. The gadado was very inquisitive to know my opinion, every two or three minutes asking me what I thought of the building. The master builder, a shrewd looking little man, continually laughing, was seated in a position where he could conveniently overlook all the workmen. He informed me that he was a native of Zeg Zeg, and that his father having been in Egypt, had there acquired a smattering of Moorish architecture, and had left him at his death all his papers, from which he derived his only architectural knowledge. He was particularly solicitous to possess a Gunter's scale, which I afterwards sent to the sultan.

April 8.—A number of poor children came to ask alms every morning, to whom I was in the habit of giving two or three cowries apiece. Their cry was, "Allah attik jinne;"

or, "God give you paradise;" a style of begging that a kafir like me could not withstand; and when almost all Africa doomed me to eternal perdition, I considered it obtaining their suffrages at a cheap rate. Among the elder beggars, there was one, a native of Bornou, who had once been governor of a town called Lockwa, near Katakum, and had come to Sackatoo in consequence of having made certain complaints against Duncowa, which being on investigation found to be untrue, he had been degraded. He was said to be rich; but in order to save his wealth, he now feigned madness. Every night after sunset, he used to sing extempore before the gadado's door; and I was frequently the subject of his songs, particularly if I had given him any thing in the course of the day. He generally set the people around him in a roar of laughter.

April 9.—This morning I paid the gadado a visit, and found him alone, reading an Arabic book, one of a small collection he possessed. "Abdullah," said he, "I had a dream last night, and am perusing this book to find out what it meant. Do you believe in such things?" "No, my lord gadado; I consider books of dreams to be full of idle conceits. God gives a man wisdom to guide his conduct; while dreams are occasioned by the accidental circumstances of sleeping with the head low, excess of food, or uneasiness of mind." "Abdullah," he replied, smiling, "this book tells me differently."

To-day Mahomed Moode, the gadado's brother, lost an adopted son, who died of the small pox. I paid him a visit of condolence, which seemed to gratify him exceedingly. The Felatahs here, and indeed almost all the principal people of Soudan, bury their dead

in the house where they die. Poor Moode's grief was inconsolable; after the burial was over, he came and sat down alone in the shade before my door, and spreading his robe over his knees as if he was reading a book, repeated in a low broken voice several verses of the Koran, his eyes all the time streaming with tears. In this woful state of dejection he remained at least two hours. I could not help admiring the affectionate warmth of his feelings, and I sincerely sympathized with him in his sorrow. The child was the son of his brother the gadado. The practice of adopting children is very prevalent among the Felatahs; and though they have sons and daughters of their own, the adopted child generally becomes heir to the whole of the property.

April 11.—I was sitting in the shade before my door, with Sidi Sheikh, the sultan's fighi, when an ill-looking wretch, with a fiend-like grin on his countenance, came and placed himself directly before me. I asked Sidi Sheikh who he was. He answered with great composure, "The executioner." I instantly ordered my servants to turn him out. "Be patient," said Sidi Sheikh, laying his hand upon mine, "he visits the first people in Sackatoo, and they never allow him to go away without giving him a few Goora nuts, or money to buy them." In compliance with this hint, I requested forty cowries to be given to the fellow, with strict orders never again to cross my threshold. Sidi Sheikh now related to me a professional anecdote of my uninvited visitor. Being brother of the executioner of Yacoba, of which place he was a native, he applied to the governor for his brother's situation, boasting of superioradroitness in the family vocation,

The governor coolly remarked, "We will try: go fetch your brother's head!" He instantly went in quest of his brother; and finding him seated at the door of his house, without noise or warning he struck off his head with a sword, at one blow, then carrying the bleeding head to the governor, and claiming the reward of such transcendent atrocity, he was appointed to the vacant office. The sultan being afterwards in want of an expert headsman, sent for him to Sackatoo, where a short time after his arrival he had to officiate at the execution of two thousand Tuaricks, who, in conjunction with the rebels of Goober, had attempted to plunder the country, but were all made prisoners: this event happening about four years ago. I may here add, that the capital punishments inflicted in Soudan are beheading, impaling, and crucifixion; the first being reserved for Mohammedans, and the other two practised on Pagans. I was told, as a matter of curiosity, that wretches on the cross generally linger three days before death puts an end to their sufferings.

April 19.—The gadado's favourite son, by Bello's sister, died to-day of the small pox, after being considered convalescent, in consequence of riding out too early to visit his grandfather. This lad was buried in the house, as usual, a few hours after death, amid the loud lamentations of the female slaves of the family.

I went the next morning to condole with the gadado on the death of his son. He was sitting in an inner apartment, and smiling mournfully at my entrance, he said, "This is very kind of you, Abdullah; I have met with a great misfortune; but it is the will of God." I endeavoured to reconcile him to

this severe dispensation of Providence; and expressed a hope that he might yet have another son instead of him he had lost. He shook his head, and said, "God willing; but I am an old man."—Then covering his face with his hands, we sat together nearly an hour in silence, when, unable to alleviate his grief, I took him by the hand; he pressed mine in return; and I left this disconsolate father with heaviness of heart.

April 30.—The sultan sent for me in the afternoon. I was taken to a part of his residence I had never before seen. It was a handsome apartment, within a square tower, the ceiling of which was a dome, supported by eight ornamental arches, with a bright plate of brass in its centre. Between the arches and the outer wall of the tower, the dome was encircled by a neat balustrade in front of a gallery, which led into an upper suite of rooms. We had a long conversation about Europe. He spoke of the ancient Moorish kingdom in Spain, and appeared well pleased when I told him that we were in possession of Gibraltar. He asked me to send him from England some Arabic books, and a map of the world; and, in recompense, he promised his protection to as many of our learned men as chose to visit his dominions. He also spoke of the gold and silver to be obtained in the hills of Jacoba and Adamowa; but I assured him that we were less anxious about gold mines than the establishment of commerce, and the extension of science. He now gave me a map of the country; and after explaining it to me, he resumed the old theme of applying by letter to the king of England, for the residence of a consul and a physician at Sackatoo; and again expressed

his hope that I would revisit his dominions. He next inquired to what place on the coast the English would come, that he might send an escort for the guns ; when I promised to write to his highness on that subject from Kouka. He proposed to have two messengers waiting at the place I should select, at whose return he would send down an escort to the sea coast.

May 1.—I began to make preparations for my return to Bornou. The Rhamadan commenced to-day ; and the Felatahs kept the fast with extreme rigour. The chief people never leave their houses, except in the evening, for prayer, and the women frequently pour cold water on their backs and necks, under the idea that the greater thirst they appear to endure, the better entitled they become to Paradise ; although I am inclined to believe that they make a parade of these privations, in a great measure, to obtain the reputation of extraordinary sanctity.

May 2.—I sent for the steward of the gadado's household, and all the female slaves, who had daily performed the duty of bringing me provisions from the time of my arrival : these provisions were, about a gallon of new milk every morning, in a large bowl, for myself, and two gallons of sour milk and ticcory for my servants at noon ; in return for each of which I always gave fifty cowries : at 3 o'clock, three roast fowls, with doura or nutta sauce, for which I sent fifty cowries ; again, after sunset, two bowls of bazeen were brought by two female slaves, to whom I gave one hundred cowries, and about two quarts of new milk afterwards, for which I gave fifty cowries more. As an acknowledgment for their attention during my residence in

Sackatoo, I now presented the steward of the household with ten thousand cowries, and the slaves with two thousand each. The poor creatures were extremely grateful for my bounty, and many of them even shed tears. In the afternoon, I waited upon the sultan, who told me that he had appointed the same escort which I had before, under the command of the gadado's brother, to conduct me through the provinces of Goober and Zamfra, and that an officer of the gadado's, after the escort left me, should accompany me to Zirmee, Kashna, Kano, and Katagum ; the governor of which would receive orders to furnish me with a strong escort through the Bedite territory, and to deliver me safely into the hands of the sheikh of Bornou.

May 3.—To-day I was visited by all the principal people of Sackatoo, to bid me farewell ; and at 7 o'clock in the evening I went to take leave of the sultan : he was at the mosque, and I had to wait about two hours till he came out. I followed him, at a little distance, to the door of his residence, where an old female slave took me by the hand and led me through a number of dark passages, in which, at the bidding of my conductress, I had often to stoop, or at times to tread with great caution, as we approached flights of steps, while a faint glimmering light twinkled from a distant room. I could not imagine where the old woman was conducting me, who on her part was highly diverted at my importunate inquiries. After much turning and winding, I was at last brought into the presence of Bello, who was sitting alone, and immediately delivered into my hands a letter for the king of England, with assurances of his friendly sentiments towards the English nation.

He had previously sent to me to know what was his majesty's name, style, and title. He again expressed with much earnestness of manner, his anxiety to enter into permanent relations of trade and friendship with England;—and reminded me to apprise him, by letter, at what time the English mission would be upon the coast. After repeating the Fatha, and praying for my safe arrival in England, and speedy return to Sackatoo, he affectionately bade me farewell. I went next to take leave of my good old friend the gadado, for whom I felt the same regard as if he had been one of my oldest friends in England; and I am sure it was equally sincere on his side: the poor old man prayed very devoutly for my safety, and gave strict charge to his brother, who was to accompany me, to take special care of me in our journey through the disturbed provinces. The gadado looked very ill, owing, as I suppose, to his strict observance of the fast, and the distress which he had recently suffered from the loss of his son.

Sackatoo is in latitude $13^{\circ} 4' 52''$ N., and longitude $6^{\circ} 12'$ E., and is situate near the junction of an inconsiderable stream with the same river which flows past Zirme, and which, taking its rise between Kashno and Kano, is said to fall into the Quarra four days' journey to the west. The name in their language signifies "a halting place;" the city being built by the Felatahs after the conquest of Goober and Zamfra, as near as I could learn, about the year 1805. It occupies a long ridge, which slopes gently towards the north, and appeared to me the most populous town I had visited in the interior of Africa; for, unlike most other towns in Haussa, where the houses are

thinly scattered, it is laid out in regular well-built streets. The houses approach close to the walls, which were built by the present sultan in 1818, after the death of his father; the old walls being too confined for the increasing population. The wall is between twenty and thirty feet high, and has twelve gates, which are regularly closed at sunset. There are two large mosques, including the new one at present building by the gadado, besides several other places for prayer. There is a spacious market place in the centre of the city, and another large square in front of the sultan's residence. The dwellings of the principal people are surrounded by high walls, which enclose numerous coozees and flat-roofed houses, built in the Moorish style; whose large water spouts of baked clay, projecting from the eaves, resemble at first sight a tier of guns. The inhabitants are principally Felatahs, possessing numerous slaves. Such of the latter as are not employed in domestic duties reside in houses by themselves, where they follow various trades; the master, of course, reaping the profit. Their usual employments are weaving, house building, shoe-making, and iron work: many bring firewood to the market for sale. Those employed in raising grain and tending cattle, of which the Felatahs have immense herds, reside in villages without the city. It is customary for private individuals to free a number of slaves every year, according to their means, during the great feast after the Rhadaman. The enfranchised seldom return to their native country, but continue to reside near their old masters, still acknowledging them as their superiors, and presenting them yearly with a portion of their earnings. The trade

of Sackatoo is at present considerable, owing to the disturbed state of the surrounding country. The necessaries of life are very cheap: butcher's meat is in great plenty, and very good. The exports are principally civet and blue check tobies, called sharie, which are manufactured by the slaves from Nyffee, of whom the men are considered the most expert weavers in Soudan, and the women the best spinners. The common imports are Goora nuts, brought from the borders of Ashantee, and coarse calico and woollen cloth, in small quantities, with brass and pewter dishes, and some few spices from Nyffee. The Arabs, from Tripoli and Ghadannis, bring unwrought silk, otto of roses, spices, and beads; slaves are both exported and imported. A great quantity of Guinea corn is taken every year by the Tuaricks, in exchange for salt. The market is extremely well supplied, and is held daily from sunrise to sunset. On the north side of Sackatoo there is a low marsh, with some stagnant pools of water, between the city and the river: this, perhaps, may be the cause of the great prevalence of ague, as the city stands in a fine airy situation.

Translation of a letter from an African Chieftain (Bello) of Soudan, to his

Majesty King George the Fourth. Brought by Captain Clapperton.

IN the name of God, the merciful and the clement. May God bless our favourite prophet Mohammed, and those who follow his sound doctrine.

To the head of the Christian nation, the honoured and the beloved among the English people, George the Fourth, king of Great Britain;

Praise be to God, who inspires, and peace be unto those who follow, the right path:

Your majesty's servant, Ra-yes-Abd-Allah, (Mr. Clapperton's travelling name,) came to us, and we found him a very intelligent and wise man; representing in every respect your greatness, wisdom, dignity, clemency, and penetration.

When the time of his departure came, he requested us to form a friendly relation, and correspond with you, and to prohibit the exportation of slaves by our merchants to Atagher, Dahomi, and Ashantee. We agreed with him upon this, on account of the good which will result from it, both to you and to us; and that a vessel of yours is to come to the harbour of Racka, with two cannons, and the quantities of powder, shot, &c, which they require; as also a number of muskets. We will then send our officer to arrange and settle every thing with your consul, and fix a certain period for the arrival of your merchant ships; and when they come, they may traffic and deal with our merchants.

Then after their return, the consul may reside in that harbour, (Racka,) as protector, in company with our agent there, if God be pleased.

Dated 1st of Rhadaman, 1239 of Hejira.—April 18th, 1824.

For the Methodist Magazine.

ON THE LORD'S PRAYER.

IN the fifth volume of the Magazine, p. 349, some remarks appeared on the "incorrect manner in which the Lord's Prayer is repeated by some persons." I know not that many were dissatisfied with those remarks, though I have heard some observe, that the neuter pronoun *which* was generally supposed to relate to beasts and inanimate objects in creation, and

who to persons, and that therefore it is more preferable to say "*who* art in heaven," than "*which* art in heaven." Whatever grammatical truth there may be in this criticism, it is manifest that the original requires the neuter pronoun *which*, instead of the masculine *who*, ὁ εὐ τοῖς οὐρανοῖς being the reading in Greek, and not οὗ εὐ τοῖς.

Leaving this, however, as a

matter of no great importance, I will remark, that other improprieties in the use of this inimitable prayer, have fallen under my notice. Thus, instead of saying "Thy kingdom come," it is sometimes said, *May* "thy kingdom come," *May* "thy will be done." Others will attempt a paraphrase, thus:—"Forgive us our trespasses" *against thy law*, "as we forgive those who" *sin* "against us," *by doing us an injury*. Another again will say, *Do not suffer us to be led* "into temptation," instead of "Lead us not." Finally, another will con-

clude the whole by adding, after "for ever and ever," *through Jesus Christ our Lord*. Thus, through the mutilations, paraphrases, and interpolations of men, who affect to be wiser than God, this most comprehensive, solemn, and weighty prayer, the very composition of which bespeaks its divine original, is made to mean any thing or nothing. All these human appendages, especially when made in the solemn act of devotion, appear to me as much out of place, "*as a jewel would be in a swine's snout.*"

SOLOMON.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

CAMPMEETING IN ANNE ARUNDEL COUNTY, MARYLAND.

Baltimore, October 11, 1826.

DEAR BRETHREN,—I have been requested to forward you the following account of a campmeeting for publication in the Magazine.

Yours, &c.

FRENCH S. EVANS.

BELIEVING it will be pleasing to you, and agreeable to the readers of the Magazine, to be informed of a signal display of the power of God, I have taken the liberty to give you a short account of a campmeeting held lately in Anne Arundel county, Maryland.

The place of this meeting was at Rattlesnake Springs. It commenced August 26, 1826, under the superintendence of the Rev. Jos. Frye, P. E. The weather was very fine, and the meeting numerously attended, by people from Baltimore, the District of Columbia, and the adjacent counties of Montgomery, Prince Georges, and Frederick. It was moreover well furnished with ministers, men who shunned not to declare the whole counsel of God.

With all these favourable circumstances, the meeting was opened on Friday night by an appropriate discourse from these words: "Pray for the peace of Jerusalem." The duty and efficacy of prayer were urged with remarkable pathos and effect. It was perceivable that the spirit of truth was there to apply the word, and the goings forth of the Lord were manifest. On this night the faith of believers was strengthened and increased; their hopes

more confirmed; their love warmed; their armour brightened, and all in readiness to follow their Captain to victory.

Saturday and Sunday an immense throng of people from various directions attended. The exercises were highly interesting. God clothed his ambassadors with zeal as with a garment.—Their words were quick and powerful, finding way to the hearts and consciences of the guilty. The arrows of conviction flew thick among the great multitude. Many cried aloud for mercy—some experienced the pardon and forgiveness of their sins;—but these two days were only the time of seed-sowing: the harvest was to come. At prayer meeting on Monday morning, brother Frye prayed that that day might in future be known as the "happy Monday." His prayer was answered. It was a great day! a high day indeed. It was a day of mourning and lamentation; of triumph and rejoicing; of awfulness and terror:—a day in which "the day star from on high" visited many a benighted mind; in which many a captive's fetters were struck off; in which the believer's heart bounded with joy and gladness, and felt the perfecting grace of God: a day when the

power of God passed before his enemies, and smote them to the earth as dead men. O yes! it will be remembered for years as "the happy Monday." From this period the work became general. The seed which had been so faithfully sown, so divinely nurtured, not only began to discover signs of vegetation, but also to bring forth fruit, which it is hoped will ripen unto "eternal life." The number of those seeking salvation had now become so great, the altar was not large enough to hold them. A circle was formed between the extreme benches and the inner circle of tents. Some, after all, had to be taken to the larger tents. At this stage of the meeting a scene was presented that defies description. Among the seats used by the public congregation; in the altar; in the circle prepared for mourners; in the tents; in almost every part of the ground, were to be seen the weeping suppliants at the footstool of mercy.—The encampment resounded with their cries, while first in one direction, then in another, were heard the bursts of joy, the shouts of rapture, of those who had just emerged "from darkness into light." The cross of Jesus was victorious. His banner of love and mercy was unfurled, and sinners by scores

were flocking unto it. We would joyfully sing,

"The happy gates of gospel grace
Stand open night and day."

This is considered by those who have been in the habit of attending camp-meetings, as one of the best ever held in this part of the country. It is supposed 250 persons were the subjects of converting grace—several of sanctification—besides many hundreds under conviction. The parting scene was truly affecting. The young converts clung to the happy spot with that peculiar fondness inspired for our native soil. There were still many mourners unwilling to leave the place until Jesus should appear. The professors of religion whose souls had become cemented together, by that sweet and heavenly influence, so pleasant to think of and so delightful to feel, lingered for some time, and were unwilling to part.—They would say, "Thanks be to God, who hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead;" that though we part in body, we shall meet in glory, where separation shall be no more.

The aggregate of good done at this meeting is not yet fully known, and perhaps never will be, until the pleasing account is summed up in heaven.

PATAWATAMY MISSION.

Letter from the Rev. Jesse Walker to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

I HAVE now closed the business of the Salem mission for the present year, and beg leave to state, that in pursuance with the instructions of Bishop Roberts, I went on as soon as possible to the Indian country, and have made an agreement with the Patawatamies, through their chiefs, for a section of land, in conformity with the articles adopted by the Illinois Conference; and have obtained the best presents which could be obtained from a rude and uneducated nation, signed by the interpreter as a mutual friend, which instrument (No. 1.) accompanies this report. The place selected for the establishment is about 100 miles above Fort Clark, about 20 miles north of the Illinois river; and between it and Fox river. The soil is very good, timber plenty, and the spot well watered.

I have progressed as far as I could with my means, in building and improving. I have built a house for the

accommodation of the family, which consists of eighteen persons. The house is fifty feet in length and twenty in width, two stories high, with apartments—hewed, and roofed with shingles. A smith's shop, a convenience that I could not dispense with, situated as I was, so remote from the settlements of the whites; a poultry house, spring house, and other conveniences. I have 40 acres of land in cultivation, 7 acres inclosed for pasture, one acre for garden—which have cost \$2,400. Our crops are good, I suppose worth \$200 when secured. Hitherto every thing has been attended with much hardship, hunger, cold, and fatigue; and the distance which we have had to transport every thing has made it expensive: but with regard to the settlement the greatest obstacles are overcome, and a few more years labour will furnish a comfortable home and plenty.

I have talked with eight chiefs, all of whom are highly gratified with the mission, and have pledged themselves to use their influence to support it in its religious character; but cannot legislate on the subject of religion; that, they say, is a matter between the Great Spirit and the hearts of their people; but they will defend and protect the mission family, and if the Indians will give up their children to the care and tuition of the missionaries, they will be glad of it, but they cannot coerce this measure.

The school consists of 15 Indian children, 7 males and 8 females, and two teachers. I am encouraged with the prospect of considerable acquisitions to the school this fall.

I have expended altogether in the establishment \$2,093 98½. The government have agreed to pay two thirds of the expense, which would be

\$1,394 00. I have received from the church \$1000 00,—which, added to the amount promised by government, makes \$2,394 00—to which add \$107 of donations, makes \$2,494 00; which, if the money were drawn from the government, would leave in my hands an unexpended balance of \$401.

I would here state, that I have built a horse mill, and have it in operation. I have tried to be economical, and am conscious of also having done the best I could. A door of communication to the hearts of these poor, neglected, persecuted sons of men, before we can expect among them the exercise of an evangelical faith, must be opened; we must try and bring them to habits of civilization: the gospel is to be preached to every creature under heaven; and God no doubt will grant his blessing to untiring perseverance in his cause.

HIGHLAND MISSION.

Extract of a letter from the Rev. J. B. Mathias to the Editors, dated October 1, 1826.

I AM happy to inform you, that the work of God in this mission is still going forward. The members of the church are zealous, and seem to be earnestly seeking for higher attainments in religion. It is somewhat remarkable that so few among those who professed conversion, should have fallen away. At first, there were many lookers-on, seemingly doubtful whether their neighbours, many of whom were suddenly turned from the error of their ways, would hold on their way; but after witnessing their fidelity for some time, and perceiving no deviation from the ways of righteousness, their own minds began to yield to conviction, and to inquire in the language of the poet,

What is it keeps me back,
From which I cannot part?
Which will not let my Saviour take
Possession of my heart.
Some cursed thing unknown,
Must surely lurk within;
Some idol which I will not own,
Some secret, bosom sin.

It will doubtless be pleasing to you

to learn, that the work of reformation has recommenced. In the prayer-meetings, mourning penitents present themselves as subjects of prayer, and our brethren are in high expectation of a more general revival of religion. We have no dead times; all is life and power.

Our last quarterly meeting was held at Josiah Falconier's, on the bank of the Hudson, and it was truly a time of refreshing. On Saturday our presiding elder preached with life and energy, and our love feast on Sunday morning was a very happy one. At the sacrament of the Lord's supper, as well as in the ordinance of baptism, much of the divine influence was felt. The plain, artless testimonies of the people of God in the love feast, as well as the preaching of the word to the public congregation, seemed to be attended with the power of the Holy Ghost.

During the present quarter, fourteen have been added to the church. May they stand fast, and adorn their profession.

OBITUARY.

DEATH OF THE REV. DAVID STEVENS.

DAVID STEVENS was born in Baltimore county, in the state of Maryland. At the age of about twelve years, his

father removed to Bedford county, in the state of Pennsylvania; soon after which, one of those missionaries who

penetrate as far as practicable every abode of man in quest of perishing souls, found his way into the neighbourhood where he resided. Under the first sermon such a deep impression was made upon each of their minds, that they both joined class. David now gave himself to prayer, and a constant use of all the means of grace; and soon after obtained redemption in the blood of Christ, even the forgiveness of his sins. He was appointed first a class leader, then an exhorter, and then a local preacher. At the age of 36 it pleased God to thrust him out into the itinerant field, that he might proclaim, more extensively, that great salvation which he had learned by the effectual teaching of the Holy Spirit. He commenced his itinerant labours in 1795; and there is scarcely a circuit within the bounds of the Baltimore Conference, east of the Alleghany mountains, which he has not travelled. The western part of Pennsylvania, and the north of Virginia, have also largely shared in his labours. In all he was acceptable, and in most successful. Several preachers now in the connexion claim him as their spiritual father; and no doubt hundreds of souls will bless God in eternity, that they ever heard the gospel from his lips. He commenced and closed his itinerant labours on the Carlisle circuit, after a few day's illness, at the house of brother Mewhirter. On

Saturday, 10th January, he came to Shippensburg: on the same evening, although very feeble, he performed family duty. On Sunday morning he was unable to perform this service, but during worship he was much engaged, and appeared to be very happy. He continued to grow weaker and weaker every day. Sister Mewhirter, at whose house he died, wishing to know the state of his mind, addressed him in these words: "Father Stevens, it is a commonly received opinion that the mind participates in the weakness of the body; is it so with you?" He looked up, and with a smile that seemed to animate his whole soul, replied, "No, sister, I am strong in the Lord, and in the power of his might." At another time, when the same sister was giving him some medicine, she expressed a wish that it might have its desired effect: with a smile he replied, "I am not concerned about it, for I am wholly given up to God." He died in Shippensburg, full of faith and of the Holy Ghost; frequently exclaiming to those around him, as long as he was able to speak, "My peace flows like a river! O, my peace flows like a river!" His last words were, "Praise the Lord, O my soul, and all that is within me bless his holy name." Thus he continued to express himself, until he slept in Christ, January 15, 1825.

POETRY.

ADVENT HYMN :

By the Rev. H. H. Milman.

The chariot! the chariot! its wheels roll in fire,
As the Lord cometh down in the pomp of his ire;
Self-moving, it drives on its pathway of cloud,
And the heavens with the burden of Godhead are bow'd.

The glory! the glory! around him are pour'd,
The myriads of angels that wait on the Lord;
And the glorified saints, and the martyrs are there,
And all who the palm wreaths of victory wear.

The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-cover'd monuments stirr'd!
From ocean and earth, from the south pole and north,
Lo, the vast generations of ages come forth!

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met;
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word.

Oh mercy! Oh mercy! Look down from above,
Redeemer, on us, thy sad children, with love!
When beneath to their darkness the wicked are driven,
May our justified souls find a welcome in heaven!

CONTENTS OF VOL. IX.

DIVINITY.

	Page		Page
Space, being an infinite perfection, proves the existence of an infinite substance, . . .	3	David blessing his household ; a Sermon, by the Rev. R. Treffrey, . . .	201, 241
Isaiah's Vision : a Sermon, by the Rev. Joseph Sutcliffe, A. M., . . .	41, 81	The Carnal Mind : a Sermon, by the Rev. Dr. Th. F. Sargeant, of Philadelphia, 281, 321	
The benefits resulting from the sacrificial death, and the glorious life, of Jesus Christ : a Sermon, by the Rev. William P. Burgess, . . .	121, 161	The sin and punishment of Achan : a Sermon, by the Rev. R. P. Buddicom, . . .	361, 401
		Christ the greater Glory of the Temple : a Sermon, by the Rev. Benj. Blayney, D. D., 441	

BIOGRAPHY.

Memoir of Mrs. Frances Moore, . . .	7	Memoir of Mrs. Catharine Suckley, . . .	330
Memoir of Mrs. Jane Sansom, . . .	128	Memoir of the Rev. John Summerfield, . . .	365
Memoir of Mr. Frederick Shum, of Bath, . . .	166	Memoir of the Rev. Daniel Asbury, . . .	368
Memoir of Mr. John Kidger, . . .	209	A short account of the life and death of Mrs. Prudence Hudson, . . .	406
A short account of the late Mrs. Sarah Schuyler, . . .	248	Memoir of the Rev. C. S. Moring, . . .	414
Memoir of Mrs. Eunice Williams Goodsell, . . .	289	Memoir of the Rev. Peyton Anderson, . . .	448
Memoir of the Rev. Joseph Galluchat, . . .	328	Memoir of Mr. James Rusling, . . .	460

MISCELLANEOUS.

Review of Watson's Institutes, concluded, . . .	19	Introductory Address delivered at the opening of the Wesleyan Academy in Wilbraham, Mass., Nov. 8, 1825, . . .	172, 213
An attempt to reach the summit of Mont Blanc, continued, . . .	24, 65	Origin of Image worship among Christians, . . .	185
Anecdotes of Fletcher, . . .	28	Thoughts on Dissipation, . . .	186
American Colonization Society, . . .	31, 178	On a good style, . . .	188
Substance of an Address delivered by the Rev. Samuel Luckey, to the Conference of Local Preachers at Sharon, Connecticut, October 7, 1825, . . .	45	Ladder of benevolence, . . .	189
Russian Missions, . . .	55	That I might not nurse a child for the devil. Addressed to mothers, . . .	190
Anti-Biblical Revolution in Russia, . . .	56	Letter from the Russian princess Mestor-chase to a lady in Scotland, . . .	191
House of Refuge for juvenile delinquents, . . .	58	Melancholy disaster, . . .	192
Abyssinian Church, . . .	64	Recollections some thirty years since, . . .	223, 257, 298, 335, 370
On the primeval and present state of man, . . .	89	Thoughts upon Methodism, . . .	225
Providential deliverance from danger, . . .	92	On the immortality of the soul, . . .	227
Réview of the Works of James Arminius, D. D., . . .	95	Letter from Mr. Wesley to Dr. A. Clarke, . . .	229
A clear and concise demonstration of the Divine inspiration of the Holy Scriptures, . . .	101	A fact, . . .	230
Impure air in Churches, . . .	101	On the obligation of Family Worship, . . .	254, 294
Support of the Ministry, . . .	104	Cruelty to animals, . . .	259
Remarks on the Crucifixion of Christ, . . .	106	Account of William Tyndale, and of his Biblical labours, . . .	300
Charter Fund of the Methodist E. Church, . . .	108	The Bible, . . .	337
Thoughts upon Taste, . . .	134	Recent discoveries in Africa, . . .	339, 372, 422, 462
Observations on the seventh and eighth chapters of Romans, . . .	137	Remarks on Hebrews x, 38, . . .	346
American Tract Society, . . .	141	The simplicity of Mohammedan law, . . .	347
Reasons for renouncing Popery, . . .	144	Study of the Greek Testament, . . .	415
The example of Christ, . . .	148	Trust in God man's best consolation in adversity, . . .	420
Religious instability effectually rebuked, . . .	149	Thoughts on Genius, . . .	429
Extract, . . .	150	Thoughts on Memory, . . .	431
Origin of Sunday Schools, . . .	150	On the Lord's Prayer, . . .	474

RELIGIOUS AND MISSIONARY INTELLIGENCE.

	Page		Page
Cherokee Mission,	35, 192, 393	Philadelphia Conference,	238
Progress of the Indian Mission in U. Canada,	36	State of religion in Detroit,	239
Commendable zeal for missions,	40	Seventh anniversary of the Missionary Society of the Methodist Episcopal Church,	266
Progress of religion in New-Haven, Conn.,	40, 275	Tallahassee, Holmes's Valley, and Pea River Missions,	272
South Sea Missions,	69	Revival of religion on Rockingham Circuit,	273
Wesleyan Methodist Missions in Western Africa,	76	Mobile Mission,	274
Revival of religion in Unity Circuit, N. E.,	77	Wyandot Mission,	275
State of religion in Buenos Ayres,	77	Lower Cherokee Mission,	377
The Wyandot Indians,	108	Addresses delivered at the last anniversary of the Young Men's Missionary Society of New-York,	304
New-Orleans Mission,	109	Third Annual Report of the Albany Female Missionary Society,	306
Asbury Mission,	111, 435	Observations on the mission and state of Indian society at Upper Sandusky,	307
Patawatamy Mission,	112, 476	Revival of the work of God at Utica,	309
South Carolina Conference,	113	More Missisaukas converted,	310
Highland Mission,	114, 477	New-York Conference	310
Wesleyan Methodist Mission in S. Africa,	115	New-England Conference,	312
State of Methodism in the West,	152	Genesee Conference,	313
Ohio Conference,	152	Anniversary of the Female Missionary Society of New-York,	348
Kentucky Conference,	153	Maine Conference,	354
Illinois Conference,	153	Annual meeting of the Wesleyan Methodist Missionary Society,	354, 378
Missouri Conference,	153	West India Missions,	383
Holstein Conference,	154	Ninth annual report of the New-York Methodist Tract Society,	391
Tennessee Conference,	154	Missisauka Indians,	394
Virginia Conference,	155	Revival of religion on Hanover Circuit,	432
Account of the work of God in the Charlotte Circuit,	155	Revival of religion on Botetourt Circuit,	433
Grand River Mission, Upper Canada,	156	Canada Conference,	434
Missisepa and Attawa Mission,	157	A campmeeting adventure,	436
Address and Constitution of the Methodist Juvenile Missionary Society of New-York,	158	Campmeeting in Anne Arundel county, Maryland,	475
Baltimore Conference,	193		
Wesleyan Missions,	194		
Wesleyan Missionary Society,	199		
Anniversaries of Missionary Societies—			
Genesee Conference Auxiliary Society,	231		
Canada Conference Auxiliary Society,	232		
Virginia Conference Auxiliary Society,	238		

OBITUARY.

Death of the Rev. Henry Christie,	78	Death of Mrs. Elizabeth Choate,	320
Memoir of Mrs. Rebecca Pennington,	116	Memoir of Mrs. Martha Wofford,	358
Death of the Rev. William Brandeberry,	118	Memoir of the Rev. Henry P. Cook,	359
Death of Joseph Wesley McLelland,	118	Death of Mr. Seth Smith,	397
Death of the Rev. Samuel G. Atkins,	159	Death of Mrs. Sylvia Squires,	398
Deaths of Preachers,	160	Death of Mrs. Hetherington,	399
Death of Mrs. Margaret Crossfield,	278	Death of the Rev. Joseph Toy,	438
Death of the Rev. Philip Bruce,	279	Death of the Rev. James Norton,	439
Death of John Adams and of Tho's Jefferson,	314	Death of the Rev. Daniel Hitt,	439
Memoir of Miss Erea Arnold,	318	Death of the Rev. David Stevens,	477

POETRY.

Recollections of Henry Martin,	79	The orphan boy,	279
A mother's death,	80	Naaman's pride and folly,	280
The fate of empires,	80	Since o'er thy footstool,	280
Confide in the Lord,	80	Reply to the question, "What is love?"	360
The fall of Pompeii,	120	The Sabbath Muse, &c,	400
Passage from St. Augustine,	200	Autumnal Stanzas,	440
Christ in the garden,	240	Advent hymn,	478

ge
238
239

266

272
273
274
275
277

304

306

307
309
310
310
312
313

348
354

378
383

391
394
432
433
434
436

475

320
358
359
397
398
399
438
439
439
477

279
280
280
360
400
440
478